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MODE

THE SIXTH SERIES OF J
AT THE UNIVERS

EXPAND

ished October, 1914.

ick & Smith Co.
U.S.A.

OR ON THE ALTAR OF SAINT GERTR

NO MYSTIC VOICES FROM THE HEA
NOW SATISFY THE SOULS WHICH C
THEIR HEAVENLY VISION IS IN WO
A NEW AGE SUMMONS TO NEW SAI
BEFORE TH' UNCLOISTERED SHRINE
AND ALL UNCONSCIOUS OF THE WC
THEY LAY THEIR FRAGRANT GIFTS
UPON THE ALTAR OF SELF-SACRIFI

[1]Saint Gertrude of Eisleben (125
life from five years of age in a convent
to see many visions of the Saviour.
asked where Christ might be found
"Either on the altar or in the heart
ihn entweder im Tabernakel oder im
The "Revelations" of Saint Gertru
pietatis exercitia) were published in
sixteenth and seventeenth centuries.

CHAPTER III

THE CHRISTIAN LIFE AND THE M
WORLD . . . .

CHAPTER IV

THE CHRISTIAN LIFE AND THE MAK

CHAPTER V

THE CHRISTIAN LIFE AND THE USE

CHAPTER V

THE CHRISTIAN LIFE AND THE MO

CHAPTER V

THE CHRISTIAN LIFE AND THE CH

INDEX . . . . .

est Letters of the New
writing to Titus, his "
faith," reënforces his ge
ethics by a special appli
in which Titus finds hir
tian life, the Apostle say
The Cretans, among v
"to set in order the
were, it was true, "li
"This witness," the wi
this truth is precisely
for Titus to teach the
trine of chastity, disc
grace of God that b
peared to all men."
for a Christian to "a
"For this cause left I t
of the Christian life was
place, but to serve it a

involved in its social, eco-
nachinery, and at the same
ighteous, and godly life, fit
of God? Under what con-
of the Christian religion sur-
ntiousness and commercial-
can a domestic life be so
be with reasonable accuracy
n family? Amid the brutal
ern industry can trade be
fit be made in ways which
ristian discipleship? Amid

παιδένουσα ἡμᾶς" (Züchtigt uns;
es hat einen pädagogischen Zweck,"
Commentar über das N.T."; 1866,

obrie erga nos, juste erga proximum,
detailed note of Alford, "The Greek

ıl Christians. . . . Let us
e. Let us cease to call our-
ve do not follow Christ. . . .
ıve witnessed a kind of col-
"It must be plain," Profes-
narks, "to any thoughtful
numbers of men are turning
religion. . . . Many of its
ısly lamenting the growth
ınd on a narrowing island
ɜaving what they can of the

ıuarters, from friendly, in-

ral Journal of Ethics, October, 1894.
ɔf All Good Men," 1906, pp. 154,

l Order," 1912, pp. 117–120.

ılves the dissolution
l a representative of
lded, "The progress
ıce of religion." [3]
: turns from these
who conceive them-
same conclusion of
ently promoted by
ed. To precipitate
modern life, to set
rinciples of modern
prise; but its effect
be anything but a
ity. When, for ex-

. 56, 57.
te Aufl., 1891, s. 313, 314.
l die soziale Krise der

timent," and a representative of
Russia has added, "The progress
death-sentence of religion." [3]
r hand, one turns from these
ty to those who conceive them-
tenders, the same conclusion of
not infrequently promoted by
etics employed. To precipitate
eligion and modern life, to set
with the principles of modern
heroic enterprise; but its effect
nind cannot be anything but a
npracticability. When, for ex-

Aufl., I, 1872, s. 56, 57.
ozialismus," 10te Aufl., 1891, s. 313, 314.
hristentum und die soziale Krise der
note.

counter to our civi
is to surrender tl
religion which run
will be run over by
stands at the cross
the "scientific tem
"Christian scheme,
which way the mc
go. Christianity a
themselves so far a
each other's voices
be defending a posi
of modern life tha

Or, when again,
proaching "the pr
that problem to h
of Jesus himself,
Church, so that "

[1] Figgis, "Civilizati

:s personal Master or sub-
:hurch for discipleship of

ıe impression of impracny unsophisticated minds the New Testament, now nds its essential character hatological or apocalyptic ls. It has been of late s never before attempted, e of the Gospels, and much ies behind the Gospels, is ıtion of an approaching to make an end of the to usher in the Messiah's

stianity," 1913, I, pp. 415, 416.

luct could not be perma-
manifest, even though a

gh it be defended as con-
, leaves, in fact, little of
ion of Jesus Christ. The
ıes, not the simple teaching
but the mystical visions re-
's death. "The final ten-
ɔgy," an English theologian
n,[2] "is backward . . . and
is the driving of a wedge
and the Epistles, between
the Gospel of his apostles."

71.
Place of Jesus Christ," 1909, pp.

the Eternal Christ. . . . Wh
claims of the historical Jesus
'minor rejection'; but when
him all desire or acceptance
that involves what I may ca
munication.'" [1]

The first impression made
of the faith is one of sheer
not Jesus, becomes the fou
religion. The Epistles, not
most precious documents.
stood until he was gone. Inc
stand himself. Orthodoxy n
at the expense of historicity.
Mount and the Parables ar
mysticism of Christian tradit
nec defensoribus istis tempus e
not likely to find itself stren
mining of its foundations. T

[1] Lloyd, "Studies of Buddhism

ımunion of the spirit which
elect alone. Phrases like
ırist" and "Follow me," lose
s rarefied theological atmos-
istianity that is to be," it is
: still, I hope, of the imitation,
mitation of Christ." [2] Escha-
e degree eliminates ethics.
:d," we must conclude with
us. . . . To cut off the tree
ts roots, to accept the cynical
at world-religion arose out of
a mistaken enthusiast, — all
ıtion, not peace, to the mind
'er." [3]

s may be the effects of these

60.

ly, June, 1913, pp. 319, 304.

ıct, the "social ethos," as Pro-
:, is in fact governing habit and
gious faith appears to control?
ɛ deceive themselves with the
isciples of Jesus Christ, when
:en of their own age, or tradi-
ıe should scrutinize his own
ɔt appear that the ideals of
:ome impracticable in the life
. to lead?
rns from these obvious delin-
ɔic lives, a similar impression
.y be felt. When, for example,
ɛ that of Tolstoi breaks away
rning and rebuking modern
ıe of the Christian life, and at
d cold of a Russian winter,

ısequences. On the one
approval of a faith which
ractice. One may revere
posing to obey it. Chris-
› be regarded as a Catholic
religiosa of the clerical
of perfection which few
n unsanctified world may
; there may ensue a view
ch is practically that of a
al conformity which does
self a genuine obedience.
erience — birth, marriage,
secrated to God; but the
›lay, of love and struggle,
he world, the flesh, or the
e on a left-over piety, as

but also of serious and cul-
e simply dropped the motives
nong their habitual resources,
ı their experiences by sanctions
rived from science or art, from
:h of this modern paganism is
he reserve of science or to the
ısiness, but much is also due
finements of Christian theology
tinctions of Christian ethics.
the proportion of these various
t is beyond dispute. We hear
on of the working-classes from
ys are bravely devised to reach
reach the Gospel to the poor.
f the wage-earners, serious as

it lose the loyalty of the best
d in spite of much rallying of
ıg of statistics, and munificence
ıardly be maintained that the
which habitually govern the
f the typical man of "this pres-
efly derived from the creed or
hristian Church. If Christian
ık more than reason can give,
ıls to involve more than social
e, then the chasm between the
orld has become permanently
Church stands apart from the
æval castle on its inaccessible
but remote, a noble but un-

eligion," 1799, I, s. 1.
emporary Review, Vol. 84, p. 694.

an approaching catastrophe.
are not based on an *interim*
a transitory world. On the
— as the common sense of
has perceived — characterized
niversality, and permanence.
ıack has lately said in one of
isms, "derive the ethical ideal
gical."[1] There is nothing of
thing feverish and evanescent,
ıess, purity of heart, sacrifice,
se, and virtues like these, are
istian ethics. The habitual
:he presence of the great prob-
ıas a serenity, assurance, and
ved from the excited anticipa-
final change; and it becomes

[1] t und Leben," 1911, II, s. 267.

ictures Jesus as posing before
ure, proclaiming in every utter-
w, when in fact he is primarily
e individual case immediately
applying universal laws to the
redemption of that single life.
erspective may be observed in
n interpretations of the Gos-
friend of the poor and a critic
spirit of the Lord is upon me,"
the Gospel to the poor." "How
hat have riches enter into the
"Woe unto you that are rich;
r." "It is easier for a camel
edle's eye than for a rich man
ngdom of God." What, then,

and in general had no direct
social revolutions of the ancient

ons of the fallacies of literalism
ion that the Christian religion
ning than many of its critics,
nders, have supposed. It as-
but is exhausted by none. Its
ces may become impracticable
al view of life, its general law
ave permanent practicability.
perennially perplexing to the
y say so many different things.
e regarded as of equal weight,
balance and confirm another.
er, that at many points the

ıch these incidental utterances
ply to new and unprecedented
ng which necessarily used the
the needs of its own time; in
the letter of the Gospels to the
ls, and to confess, with Paul,
th while the spirit giveth life.
" a great English teacher has
thing which was published in
ı has been handed down by a
since; it is a living and grow-
ns the lessons of history, and
new powers and leading on to

on depends the practicability
If the teaching of Jesus were

Sermons and Addresses," 1907, p. 67.

t come to me that ye might
'ords that I speak unto you,
they are life"; "I am come
'e life." Power and Life are,
of opinion or definition, but
', momentum, growth. They
namic faith. Power is gener-
Life is given to be transmitted.
to waste it; to save life is to
tian life is not a thing to
) give; not an ancient tradi-
:ation; not a stopping-place,
the way," said Jesus. The
e new religion by its followers
: was, according to the Apostle
God unto salvation"; "the

ıs a form of legislation stands
ɜt the Christian religion as a
On the one hand is the im-
: the Church of Christ, on the
conception. A form of gov-
ing hierarchy, has in its very
; of inflexibility and fixity. A
redemptive force, has in its
ıial possibilities of expansion
Truth," said Milton, "is com-
to a streaming fountain. If
: in a perpetuall progression,
nuddy pool of conformity and

hrough these considerations to
yet a most challenging and
ın. "Not even now," said

:a," ed. Hales, 1909, p. 38.

zation must be renewed and
ı generation; but the power
ıachinery move towards spirit-
ıe same as in the ancient days
ı glorified God who had given
men. The machinery halts
plied, and as that power finds
ıysterious force of electricity,
ıs of life, and enters the homes
ıness and cold of the modern
ı of the practicability of the
planted by the question of its
is as though the wires which
ıng above our heads, "I am
ght have Life, and that they
abundantly."

worldliness, to maintain the
nodern home? Is the business
ievably involved in a debasing
that, as has been said, "Our
the disordering of nature, a
human flesh and blood";[1] or
ı economic world so manifestly
or the Christian life in business,
ork for it to do? Are national
ational negotiations hopelessly
sanship in legislation, intrigue
he tragedy of war, or is there a
olitics for statesmen who are
iplomatists whose weapons are
the desire for equitable peace?

New Redemption," 1893, pp. 29, 64.

f the family is threatened
one hand by those who
her hand by those who
tion of its purpose, and
bonds; by undertaking
lation, and by breaking
tract. The number of
d in the United States
a rate unequalled in any
at a steadily advancing
1905 the population of
e the divorce movement
870 the proportion of
thousand of the popula-
was 73. Between 1870
pulation of the United
divorces increased five-
thirty-three marriages

beautiful but outgrown faith?
ıt himself to a new world where
shall be loose and domestic
ry? Will not the economic
re involve a new attitude tow-
and maternity? "Economic
English scholar has said, "is
mans. . . . The current type
which confines the wife to the
ıt with this economic indepen-
e is a type destined to extinc-
equences which this view in-
ıildren are not evaded. "When
ıults in children," the same

gs," 1908, p. 211.
und der Sozialismus," 10te Aufl., 1891,

Ethic of Free Thought," 1888, p. 437.

oncerned with courts of divorce
Churches. What is at stake is
of a social institution which
human evolution has been the
. On what terms, one must
survive, and what contribution
be made by the traditions and
ian life?
with these questions to the
hrist, he is at once impressed
ition assigned in that teaching
f the family. Jesus, through-
eer, was singularly homeless.
ath not where to lay his head."
m to have been actively con-

n, "Grundlagen des neunzehnten Jahr-
3; "The Foundations of the Nineteenth
119.

utterance of a repentant
go to my father." Th
with equal sympathy
and of the prosperous
house"; "into the ri
Pharisee's house and sa
quiet household at B
symbolism of sacrifice;
he said: "This day
house." "Go home to
says to the man from
parted. "In the sam
his disciples; "Go no
The parables of Jesus
stories of home. The
on his shoulder and b
sweeps her house to f
joy with which she cal
together is like that "c
sinner that repenteth."

ive the Kingdom of God as a
l not enter therein." He took
knees and caressed them; or,
been suggestively translated:
ı his arms and blessed them
ɔne."[1] He watched them as
ıer, and made of their little
his great discourse. "Where-
the men of this generation?
children sitting in the market-
e to another and saying: 'We
ou and ye have not danced;
to you and ye have not
ıe teaching of Jesus is es-
His theology is parental;
ternal. The whole of human

mouth, "The New Testament in Mod-

ım involved, — the omission
wo Evangelists, the diversity
other two, the admission of
as convincing evidence, the
ah's assurance to Ahaz as a
after seven hundred years;[1]
artless claim, with which the
gins, that Jesus was the son of
ı through "Joseph, the husband
ory has proved peculiarly unac-
umbers of devoted Christians
ent indictment of married life as
oure. A child born in wedlock,
annot be perfectly holy. The
sh stain the whiteness of the
culate one must be de-human-
corollary of the dogma of the

[1] II, 14; Matt. I, 23.

discipleship is found.
it is and makes it the r
better world may be
followers, not first of all
but first of all a change
of the family may, if
flesh and a slavery of t
utilized as Christian
becomes, both in form a
of the Kingdom of God

Dismissing, therefore
ecclesiastical reaction fr
there remains the prac
this normal way of life
of the modern world.
inextricably involved a
and demands of the exi
the problem of marria
drawn either from sc
should modify or fortif

life. One set of temptations
bility is provided by con-
and another by conditions of
living, economic want, igno-
ness threaten the homes of the
ned nerves, economic excess,
vulgar ostentation attack the
the privileged. Both of these
on lie, however, along the mar-
civilization. No picture of
ited States could be more dis-
y it completely given over to
s and the scandals of divorce.
n of homes are, on the contrary,
disasters, and unaffected, ex-
by the pathological symptoms
pers so industriously record.

ı dance, and either ignorantly
ry principle of physical dis-
demonstrated that a decreas-
n in many families threatens
sirable stocks; but it is not
ill more perilous race-degen-
ıy family stocks through dis-
ı physical laws. There are
lomestic happiness is blighted
d-bearing: but there are also
children ought not to have
ne escape from race-suicide
ınd in multiplying the popu-
to quality; but a more ef-
be found by selecting and
alities which are physically
ive. In other words, young
ɔ establish a Christian family

acy of a candid and loving
conditions of a happy mar-
learned, not from the base
but from the lips of parents,
even more than by precept,
of healthy bodies and loving

ne creation of a family, the
t is next confronted by the
s concerning the perpetuity
the marriage tie. "They
uoting from the Book of
flesh." With a reiteration
of any other social problem,
nily is set forth in all three
els and leaves little doubt

ıl arrive after marriage, they
led as suggesting dissolution,
as compelling considerateness
ne does not put away his
en because of domestic differ-
en grave differences of taste
st, assumes the relationship
l adjusts himself to it as best
vast majority of instances the
tment promotes permanent
ame with a husband and wife.
ıg desires are to be sternly
enters into the relations of a
r looketh on a woman to lust
nitted adultery with her al-

becomes, not a temporary

ntity, or subordination; but
ersity, the convergence of
lling together of lives which
ise pulled apart. Diversity
ile it may strike fire by
often kindles thereby the
appreciation. Incompatibility
esterton has said, is the only
arriage. The conflict of judg-
temperaments, which is often
to the home, may be precisely
n monotony and stagnation.
age evens up these divergent
ey pull together, — the poetic

ὃυν ὁ θεὸς συνέζευξεν. The use of the
nion, but a unit.

normal human beings is at
ıs sexual love itself; and in
ternal desire precedes uncon-
consent. It is sometimes
to be regarded as a domestic
ɔatible with a decent stand-
ɛre are certainly circumstances
hild-bearing becomes an eco-
ɛt no early mistake in marriage
ɔalamitous than the securing,
n of child-bearing, of present
future satisfaction. Children
, both morally and physically,
of a large family; and chil-
more likely to be of the late-
irst-born in a family. Still
y be the most profitable in-

that man rich?" one of the clev
writers has said of one of the riche
men, "He has only one son!"
be observed that childless marria
appear to promise a higher degr
of harmony, are in fact less lik
than marriages with children.
statistics of divorce in the Unite
ruptions of the family occur in c
dren to one where children ex
children, which might seem to ex
and vitality of parents, is precis
their affection. Many a hom
marital incompatibility has been
responsibility, and has learned
perience the meaning of the anc
little child shall lead them."

The history of the normal fa
tracing reaches a further sta

plant the seeds of faith in a
he roots of religious experience,
from drought and from storm,
the associations and memories
disciplined home. It is not
parents ought to be good ex-
children. Too many parents
is a kind of pose, which they
heir children's sakes. "When
enough," they say, "to appre-
we shall go to church; mean-
to send them to the Sunday
or ourselves free for indolence
e fact is that the capacity of
between a fictitious and a real
ed much earlier than most

bedside prayers or compulsory c
life where religion is indigenc
creates a soil where reverenc
native growths, so that the cl
when the roots of religion first
in his life, and only realizes tl
expand into branches of idealis
is not only, as the Gospels d
of the Kingdom of God, but
rience of unconstrained affecti
of that Kingdom. What Jesu
to be, that to the little child is
home; and what the parent
is the work of a fatherly God i
some, yet not wholly unprom

A good example of this unc
early association is to be foun
of literature. A parent sets hi
rizing of passages of Scripture,

unto babes." But there is
:ness to childhood in the
s early intimacy with ideal-
:y with noble people, may
e's later life. Even though
fectly understand what he
the better because he does
it — the lyrical note may
ıe melody or swing of verse
and years afterwards, when
im the truth which the poet
ıy be supported among the
life by these early admira-
)od sympathies. The Ger-
)n begins most judiciously,
ith the memorizing of large

can be accomplished by the ho
must be delegated to the schoo
of social life in our great cities,
frivolity of many homes, so p
that they must be deported, w
to the more healthful environn
discipline of boarding-schools in
apprehensions of many parents
their confession of helplessness
tendencies of business and socie
a new disintegration of family li
tion of schoolmasters for pa
instruments of moral educati
indeed, seem reduced to a state
concerning the care of their ch
competent to cope with the r
tions of finance or of learning r
quite incapable of bringing u
with discretion and success.

pens — it is frankly ad-
ıe's home are undesirable
could hardly be a more
a remarkable book on
human development, a
:e discusses the biological
t the function and main-
:oncludes: "It is difficult
t and more grossly anti-
which would separate
An equally anti-social
:eived, for to separate a
naturally best endowed
rob the community of
make most strongly for
dividual development." [1]

l Aspect of Human Problems,"

an imported fashion. The E
a natural consequence, in pa
of living on large rural estat
migration of many parents
home-life remote from the o
tion makes the deportation
a social necessity. A land
World-Power must be sup
safe-deposit for children.
tion to accept the same syst
rule, had a precisely opposi
ment of the prosperous, no
toward aggregation; not t
colonies, but to the city, w
air, and resources of play
children are likely to suffer
interests or the social tastes
boarding-school becomes t
the privilege of living in
love their children, but not
own lives to the welfare of

ied to the children
ıtially differ from
cientific charity as
the destitute. A
l that the children
ed to the healthier
f their moral and
oe seriously under-
tem has become the
ving charities. The
ɔ the children of the
mportant difference.
ıe waifs of the street
m. It removes the
puts him in a home.

placing-out under institutional c
difficult problem is thus present
converting itself into the kind
child's own home ought to be.
reasonable, therefore, to sugg
has come when the children of t
have the same scientific treatm
for years applied to the child
and that the function of the fan
ment of civilization should not
by the most privileged class.
solitary in families" was a soci
made the Psalmist sing, "Let
glad; let them rejoice before
characters may be, and o
by devoted teachers, but muc
are unconsciously inherited fron
and domestic love. To be to
one's children may be a sincer
is certainly a pitiful one; and

ɔhy of the family; and
ɔrovided by the teaching
it that the family is re-
peculiar interest as the
God? It is because, in
ıal comes most directly
·consciousness and self-
problem of the family
m of the person, — the
ıd the mutual discipline
self-restraint which the
hildren involve make of
ıool of human character.
ɔves round two foci, —
n, and his faith in the
end he seeks; the other
e Kingdom is a family;

and capacity, and to draw
and example those potential
pected gifts, becomes the prc
education. Thus the training
its very outset, a highly speciali
diversified undertaking. No tw
their characters are as distii
However much they may inh
clination, they never reproduc
aims or temperaments of thei
is more dramatic in parental
sense of baffled surprise with
in his children impulses and fo
to himself. One wonders how
own child to think and feel i
Yet this unpredictable elemen
cisely what gives to any thoug
nial interest and joy. Each n
lem. General principles of

he purpose of each election
at is in the individual and
. in favoring soil.
:s when the difficult duty is
ıg to their children the right
)f repeating, not without a
.e and self-denial, the great
his disciples: "It is ex-
go away; for if I go not
[not come unto you. . . .
pirit of truth, is come, he
ruth." The decisions of
rom those which a parent
)arents have not vitiated
mple or distorted them by
:s of youth may be wiser

vived so long, are left togethe
of their lives. Here, in this n
history which has been descri
most surprising and beautiful
of a long calm afternoon with
and softening light. The abso
of business and the multifario
dren have slackened in their
of friendships has been reduc
death; and the two lives, whi
friction of the years and the
of common joys and sorrows,
newing, with a curious reit
experiences of mutual devoti
romance. As each grows of le
busy world each grows more p
What was once a union buil
new resources in memory. Th
which they have shared unit
mately as the hopes and joys
looked forward. As the thi

wisely directed than they
eamed. So, at the end of
ith the tranquil assurance
.e future will be as full of
es of the past; and that
n like home because home
ıas seemed like heaven.
; created, thus maintained,
mpracticable or visionary?
s the simple story of the
The ideals derived from
and perpetuated by the
:, in fact, of real authority
:uous modern lives. The
:he outrages of libertines,
their nauseating details

aking and wage-earning,
modern industrial order.
the ideals of Christian
scramble, the merciless
tion of the commercial
days make a living and
hat may be reasonably
gain the world without
hat terms may a disciple
te in the conflicts and
business? Must not a
ss is not to be wrecked
struct his life in water-
at his faith may hold up
ling it, and his business
n his faith?
he present time, to hear
by an indignant and

Prosperity for the few involve
many. As the rich grow ri
poorer. "It is only the dense
one such indictment of m
"that talks about a Christi
business is now intrinsically
no such thing as an ethical
are no honest goods to buy
competitive war makes the i
like the triumph of hell and m
"To-day," another advocate
says, "every successful busi
tioner. . . . The business m
to be a wolf cannot remai
"Competitive commerce," a
and judicial observer of the
"pits men against one ano

[1] G. D. Herron, "Between Cæsar a
[2] Bouck White, "The Carpenter
pp. 59, 60.

y must be postponed until
modern business is over-
d built on its ruins.
nitted that many signs of
r to justify these demands
siness is often conducted
npelled participation in a
. The greed of employers
absentee owners may be
cal or moral ruin of the
e other hand, the reck-
ble ignorance of wage-
very business on which
With still more op-

stianity and the Social Crisis,"

edemption," 1893, pp. 141, 143.

armies, each with
own weapons, its a
securing of peace, l
maintaining a figh
attacked. Finally a
of this creed of hos
of the modern Synd
sionately maintained,
is bound to respect.
mean to have everyth
war, and the end of it
and the abolition of
capital."[1]

Here, then, is a
which is unquestion
processes of business a
to oppression and frau
is so hard to supplement

[1] *The Survey*, A

is modern business

Must the disciple of
it to some communis-
ve living, or else trans-
to an industrial order
Christian life? And
nsformation were ac-
a purification of the
n the self-interest and
the business world to-
on to compete a mere
r which would vanish
lustries and the aboli-
t certain that, as Bebel
: expropriation of the
to lay a new founda-
ndustry, agriculture,

have treasure in heave
layeth up treasure fo
toward God." When,
the way of deliverance
degrading commercialis
quite distinct from
"Cleanse first," he say
cup and platter." "F
of man, proceed . . .
pride, foolishness."
cometh not with o
the Kingdom of God
damental evils of in
are not mechanical,
of the social order
soul. No rearrangen
tribution can of itsel
stincts of ambition a
baser desires of the

[1] "Die Frau und der So

self-seeking unless it be lifted
itual opportunity and utilized
the Kingdom of God.

These considerations lead t
Christ to a renewal of interest
with all its manifest failings a
and injustice, its excessive wea
need. The creation of a mor
ment remains the task of econo
the Christian life eagerly
housing, better conditions of
tion and education, the prot
disability and old age, the ch
habit and of commercialized v
many other ways of social am
participation of those who look
and new earth wherein dwe
Yet, however loyally the dis
may enlist for this campaign

partnership; but it re-
cies that external change
n to the spiritual condi-
Character, it teaches, is
luct. To postpone the
ous environment arrives
to create that environ-
l order must be the
practicable Christianity,
ble that the new social
t Christianity. If the
acticable anywhere, it
is the accepted time;
ion." The Christian's
nticipate that a change
relieve him of the prob-
but to apply himself to
nd audacious task of

to a level. There is nothing r
look at the world as it really i

Assuming, then, that human
the present as it is, one may
how the men and women of
may conduct their business, m
cial decisions, estimate their s
rewards, and adjust themsel
trial order, in ways which mig
selves to the mind of Jesus

When one turns for an ans
to the Gospels, he must, first
guard against excessive expecta
which Jesus worked and taug
and method two thousand ye
business world of to-day. Th
Galilee, the racial exclusiveness
habits of a primitive peasantry
industrial environment of th

tiplying millions of Jews in
hall return to the primitive
ine. Each age has to meet
)blems; and each land has set
ısk of becoming, in due time,

'ther recognized that, however
ant the social message of the
was not to this end that the
ırist was specifically directed.
Teacher was primarily turned
His social teaching was a by-
)us mission."[1] "Neither the
s Troeltsch has said, in begin-
study of Social Christianity,
ıe early Church, is the product
)r the consequence or corollary

[1] Jesus Christ and the Social Question,"

either obsolete or unimportant
they are precisely what give t
quality of universality. The
career frees his message from l
spiritual nature lifts it above
of the modern world. Spec
the conduct of business are
him; but the much more
of an attitude toward busines
a principle of interpretation to
ness, is a distinct and unmis
the Gospels.

In the first place it
that the teaching moves
sympathy among the prob
of trade and labor, and find

[1] E. Troeltsch, "Die Soziallehren
1912, s. 15. The long foot-note (
view and examines others.

nctified vocations from which
:mselves if they would enter
hip, but as witnesses of the
ypes of the practical religion
concerned with tasks not in-
leship. In other words, the
:he world of business is not
or a revolutionist, but that
rns behind the ordinary prac-
or and commercial exchange
iritual enterprise. Precisely
', which may represent noth-
:ollision of self-seeking wills,
:alism of Jesus and becomes
: for man, so the buying and
producing, of the business
abound in sordidness and
into the same idealism of

ascetic, but an athletic religio
of the Gospels. "I must be a
business," said Jesus at the begi
— and at the end he says agair
the work which Thou gavest m

Here, then, is at least a sta
disciple of Jesus Christ in his e
life. The forms of industrial a
each successive age. Inventi
chinery and organization, rev
methods in ways which the tea
not anticipate or judge. The
text-book of mechanics, but a sc
The teaching of Jesus was n
spiritual. The purpose of Jesu
rules, but to make men. The
not a Book of Laws, but a Boo
through the constantly chan
business may work the uncha
Christian life. What the sowe

r and even of beauty? teaching of Jesus, the world may take in of the Christian life, — e is the great word in ;us is disclosed. "Who- g you, let him be your of man came not to be ister." Success, leader-) say, are all to be esti- n to service. One's life mitted to one's keeping, d for as by a trustee. into a far country who delivered unto them his n the talents entrusted fter a long time the Lord d reckoneth with them."

owned, but owed. The ma
be able to repeat his Mast
among you as one that serv
nation of the man with one ta
he had misused it or wasted it
not set it to serve. He had
charged when he returned th
"Lo, there thou hast that is th
demands the utilization of
oughtest to have put my mone
A talent hidden means a se
is the sin, as Browning says:

". . . Of each frustrate
The unlit lamp and the

The business world, then,
test of service. The business
concerned, not with serving
with creation but with corru
ern instance of "that ser

modern man. One word sum confession. It is the word Ser hymn is sung by modern cong complete acceptance of its te Wesley: —

"To serve the present
My calling to ful
O may it all my pov
To do my Maste

No period in history has bee so fully the meaning of th "Whosoever will be chief am your servant."

The teaching of Jesus is versalizing of a principle trols great numbers of modern vice" has become a techn vocation, in which certain tr gage; but in the language of nary work of the world and types of social service. In t

vine. Service is one of the
insect like one of us gets a
ole universe."[1] The law
rt, among the problems of
w of attraction is in the
ves to the individual life its
centre, and sets it in a uni-
of in a fortuitous concourse
meaningless world.

the terms on which a Chris-
in a modern business world,
ıust be justified by the prin-
condemned and overthrown,
interest to inquire whether
order is in any degree capable

Have prevailing business

[1] ıt Men Live By," 1914, p. 85.

tions of industry by brutality,
Yet if one can detach his at
shocking evidences of business
the nature of business as a w
processes of buying and selling,
tributing, nothing is clearer tha
organization of industry is es
vast scale an enterprise of s
process may be often interru
diverted from its natural course,
and general intention busine
flourishes only as it serves soci
an English economist has said
tainties in business . . . but tc
who are trying to do busines
ment is a difficulty and a nu
every kind is organized to ca
the public." [1] Capital, in oth

[1] Cunningham, "Christianity and Soci

› supplying the markets
s in their business, not
but by serving them.
the business world, in
nsidered in the institu-
are so conspicuous and
ggerated, that the pro-
uite obscured and the
n to totter. The fact
normal modern family
›tations to wandering
s man buys and sells,
a taint of the treachery
ly infect business life.
a system of lucrative

›f God," 1912, p. 75.

want.

Indeed, as one thus reconsi
business, he observes that its
and efficiency depend, not o
disfigure it, but on the virt
motes; not on its yielding
on its preservation of incorru
majority of transactions in m
made on credit, and a sy
essentially a system of trust,
condition of trustworthiness.
general practice of business
truth and keep their contract
of modern trade would cru
Even in that centre of po
stock market, negotiations inv
money are ratified by a word
the foundation of modern busin

[1] "Christian Social Union Addre

the underlying qualities of
rustworthiness. Character
est foundation for a com-
f honorable and persistent
un vastly greater than the
iracy or speculative reck-
of business may be tem-
plied to desolation rather
in the normal course of
pply waters the fields of
cts of those fields in their
who direct the fertilizing

e added, is a test which
is forms of business, and
be made a basis for
: standing of various call-

what is known as finance, —
be discreditable in method, a
tribute to a system of exch
directly add to the volume of
instead of being regarded — a
the case — as the aristocracy
ranked among the less honc
necessary callings.

In the feudal system
the plain people, below th
military class, were classified
farmers, artisans, and merch
the farmers held the highest ra
the craftsmen; and at the l
scale stood the commercial
bankers to shopkeepers. Trac
less creditable than agricultu
The land and the forge soiled
the counting-house and the

ear another's burdens
ıer's stocks. Business
consistent with the
ıral issue, not probably
ally vast temptations,
nditions of American
and sufficient liveli-
to write above the
ome the great words
ong you as one that

ssential character of
ne degree, reassuring.
ıst commercialism to
ss through service, it
aking which is directly
ess struggle against a
t seems, elements and
now is, which are not

opportunity should also teac
man of business grave lessons
diate duty. If business is not
be transformed. The alterna
nomic revolution is an accele
tion. If capital is to escape
accept consecration. Nothin
the fact that the present indu
probation, and that its justif
in its contributing both to
If it does not serve, it mus

At this point, then, one is
large proportion of business
serious crisis, not so much b
by their stupidity. Adminis
imagination. They are so
day's work and the year's prof
a new world is knocking at
disastrous strike at Lawrenc
ress, the treasurer of a mill

of business wisdom — sanity — becomes clear. schemes, now so vigor- intelligent employers, on, coöperation, profit- partnership, are not to beneficence or magna- in the spirit of pater- harity is, in the present sses, to foredoom them it a candid recognition stem in its bare economic d, if it is not to be sup- vision between employer ced by fraternalism, if it socialism. Schemes of

make.

Thus by an unexpected and
last developments of business li
modern world round to new appl
idealism. The teaching of Jesu
that social stability is depende
is verified by the industrial sch
discerning of employers are ut
conditions of the modern busi
their shocking evidences of iniqu
completely preclude a pract
Marcus Aurelius said of the lu
is possible for a man to live in a
ing . . . such-like show." [1] V
nition of grave, yet not unsurm
one may now say, It is possib
in the world of business, with
bling and speculation, witho
show. Commercial opportuni

[1] "Meditations," I, 17; t

ot impossible for him
and — what is even
l attained the possi-
n, still to stand.
modern business life
and the Rhone, meet
:orrent, swift and tur-
vs; the other a broad
pasture banks in an
ıe the muddy torrent
ıe transparent Rhone
ɔy degrees the glacial
rger stream, and the
ıe sea. So meet the
idealism in modern
: seems as if the result-
l destructive stream.
gs of idealism, which
ı of Christian faith,

intimate questions of the
hich meet one in the daily
e. One may dream of a
ship shall be looked back
oney shall have become a
or the moment, here is a
t in some way earn his
is money, and make such
le between his conscience
industry. Is, then, the
here? Can one get any
g of Jesus Christ among
his own business affairs?
aved, not merely in his
or his counting-room, or

se of money can have, it
for that great number of

lanthropists have applied them
case of the very poor, or to the n
of the very rich. How to reliev
and how to restrict vast accun
questions with which social legis
have been almost exclusively c
indeed, confidently taught by
ago that modern society would
be divided into these two group
and the many that have not,
the *Proletariat*, each with its ov
class-consciousness; and tha
conflict between these two cla
other issue than the victory o
restoration of wealth to those
"Centralization of the means
socialization of labor at last r
they become incompatible w
integument. The integument

citizenship — the farmers, the s
professions, and the great m
employed in business — the l
"increasing misery" is almost u
acknowledge no irremediable
They are not listening for "t
property." They find them
mobile, hopeful, expanding w
much for themselves, and s
children. They educate their
social standing than their own
only that many of the very ric
money, but that many of the i
inventors, administrators, ar
life without exceptional opp
therefore, with good reason, sa

[1] Simkhovitch, "Marxism versus S
The entire chapter on "The Disappea
is conclusive.

risks. There is, first, the us
making of more money, or th
property; there is, secondly,
spending, or the ethical probl
is, thirdly, the use of money in
problem of benevolence. Ea
problems meets in varying de
ber of citizens whose level of i
of mere subsistence; and each
of the practicability of the Ch
administer his property, regu
and direct his philanthropy, in
sistent with Christian disci
the principles of ownership,
gance, and the scope of respo
be accepted by a Christian lif

As to the general question
whether the institution of pri
is consistent with social just

angement. It was the common
oving family rather than the legal
institution of property. Each
eep his own possessions, but "not
that aught of the things which he
s own."

ors, therefore, miss the note of the
y describe the teaching of Jesus as
al revolution, and limit the range
to a single group. "Whether he
al personage," it is said, "or, like
of time and the children of men,
utable: Jesus lived, moved, and
nong working-folk. As a day-
r as a leader of day-laborers,
not one friendship of his with

outcast and beggar, it is ... stored to courage and s sympathy of the wise teacher, intimacy held many who of the disinherited class. were the first to become ployers rather than employe father with the hired servants "We have forsaken all," said thee." At the home of Matt many tax-gatherers and sinner thy house," said Jesus to "And certain women, . . . Ma . . . and Joanna, the wife of Susanna, and many others, . . their substance." However c the heart of Jesus turned to th it is manifestly inaccurate to recorded not one friendship c

[1] Bouck White, "The Carpenter p. 5 ff.

and poverty. Whatever
be the logical consequence of
s not a social revolutionist.
onvert the teaching of Jesus
strial agitator. His purpose
, but revelation. He was
not with the distribution of
inspiration of goodness. He
classification than for social
was not a socialist, but a

ow from this apparent limita-
ıg of Jesus is either silent or
he ethics of property. On the
ds whose severity and irony

sus Christ and the Social Question,"

time of Jesus Christ has don
precision of these solemn decla
very hard for those who hav
harder still for their children,
Kingdom. The abundance o
one possesses may easily crow
which his life consists. The g
may be the losing of one's sou
manded of the rich young
whatever he had and give it
have been — as Tolstoi, in his
to be — not the harder, but t
nunciation which was propose
difficult for one to use money
Many a pious soul in the da
system took the vow of povert
harder to live in a monastery
but because it was the easiest
the bewildering problems whic

it. What is wealth to him
phrase, "ill-th" to others. H
a steward of the mysteries of
is required that a man be f
career is successful if, as Milt

"I have grace to use it s
As ever in my great tas

No principle in the teach
conspicuous than this, yet no
obey. Nothing seems more
than one's money. One can
it, or invest it in his own na
profit. This, however, is pr
suggestively described as "
riches" [2] the illusion of wea
with the notion that he is i
is, in fact, only its steward.

[1] "Sonnet on Being Arrived at the
[2] Matt. XIII, 22 (ἀπάτη = tricke
of riches quite stifle the Message."

ı and choking thorns of the
ıd the lusts of other things";
ds of Paul to young Timothy,
ıd hurtful lusts which drown
ınd perdition." This is the
To own is to owe. Possession
he more one has acquired, the
ı. "To whom men have com-
ı they will ask the more."
ship. "Watch, therefore, for
lay nor the hour"; "Give an
lship." Such are the stringent
business of money-making is
Christian life.
to inquire how this Law
e practically tested in his own
by two ways of its operation,
ces of its vitality and force.

done nothing; the Priest and
by; the rich man at whose ga
'no man did aught for him';
his talent in a napkin." Ef
ness, activity, social obligatio
ments in Christian ethics. Pa
an introspective and ineffecti
that one has not passed fr
Gospel. "Condemnation pas
law upon him who had s
condemnation is pronounced
not done good."

This general law of Posi
peatedly applied by Jesus to
Money is made to be utilized.
sists, not only in its trickin
it as one's own, but in the
one may keep it his own.
it must be utilized for the

much earlier than is often sup-
ot merely dictate the generous
: of money when made. The
operty is not determined by its
wardship is primarily a matter of
t utilizes the forms of trade as
The unjust steward was not con-
e had been uncharitable or un-
the contrary, his generosity was
his guilt. He "called his
id accepted from each a fraction
s as discharging his obligation,
Lord "commended the unjust
pability lay further back, in the
rd to the employer. He "was
iat he had wasted his goods."
listributing his Lord's money

money in the ground or wraps i
ment in any form applies mor
the miser does not bury his 1
earn more money, and in so
even unconsciously, to the ge
mercial enterprise undertaken
personal gain may be swept i
of common service and fulfil
cent end than was designed
God may make even the wr
Him.

The Christian teaching, h
the fact of utilization and
and consequences of evad
principle of stewardship.
surrenders itself to the ha
and self-indulgent wealth.
sponsibility are atrophied th
not lawful for me," one say
with mine own?" May I 1

ıip, they may forfeit the right to
t last their enervated sensibilities
:ality may be the evidence, not
tery of their possessions, but that
, is lost.

'ase, appended by Jesus to his
lship, the significance of which is
closed. "If ye have not been
ghteous Mammon," he says, "who
ır trust the true riches?" So far
ɔus. If one has been unfaithful
least, he cannot expect to be
vhich is much. The riches of the
reserved for those who have done
present world." There follows,
subtle teaching. "If," Jesus

To set apart what is one's own
another man's, to fancy the
tially hostile and the gain of
same degree the loss of the oth
in a world of robbers and wolv
of brotherhood and love, but
fail of real possession, even of
may secure. What one secur
which is appropriated by him f
but that which is utilized by hin
His serviceableness is the pro
He has been faithful to that w
so there is given to him that w
has verified the truth of D
cerning "the higher sphere":

> "For there, by how much mor
> So much propriety of each in
> Increases more."

Seneca, in a striking "Dia
possession of wealth in terms v
as they are Stoic. "The phil

ownership, to be secure, in-
The investor, the employer,
either a conscious participant
the world's work, or in de-
the common good he is in
g ensnared by the "deceitful-
the end, being owned by that
nself the owner. There is no
ıe making of money. There
said, only two social classes,
factors.[2] The man that is
ıg harm; and the harm he
ot more permanent and dis-
: he has played on himself.

ta," Ch. XXIII.
Addresses," 1896, p. 96.

Then I have at least escaped fr
of the modern world, the "
The utilization of my money b
tion. The most searching test
is met as I thus consider, not t
after it is made, but the uses w
it is making. However slight
the stewardship of the purpos
least so conduct my affairs th
me that the Teacher's eye w
"If ye have not been faithful
other man's, who shall give yo
own?"

The second test which ma
principle of stewardship is th
Economists have, as a rule, stu
industry as problems in mecha
the balance of trade, the flow
fall of values, the free compe

the modern world have, how-
s system of industrial physics.
qual units jostling each other
hysical world, we have vast
capital and labor, in which
ed as in a planetary system;
mpetition we have the enor-
combination, restricting com-
it altogether. Yet the effect
nic science still survives in a
controls many business men.
ustry has been proved to be
n, that it is completely inter-
supply and demand, and the
economic life usually work to
capitalist does not diminish

glish Opium-eater," Works, 4th ed.

The wage-earner who was once of a machine has emerged into and demands consideration as Education has made him observ has made him formidable; a applied itself to his protection years ago Ruskin said that eco study of the engine of industry study of the steam which pro "The largest quantity of work this curious engine for pay; . only when the motive-force, tha or spirit of the creature, is bro strength by its own proper fu cisely what all intelligent em however hesitatingly or reluct The secret of business stabili covered, is not so much me Economic laws have their funda as laws of heat and motion con

[1] "Unto this Last," 18

ive due notice and explanation to
The shock of surprise with which
; were received ran through the
; of operatives like an electric
town on fire.

is point, where expediency and
vising the humanization of indus-
once more by the teaching of
s entire view of conduct was
ption of a fraternal world. The
un was his corollary from the
. If the order of the world is
love, then the order of society
human family. "One is your
t, and all ye are brethren."
) the will of God, the same is
brethren are these which hear
l do it." "Inasmuch as ye

ness world, as the apostle Paul s
Church, is a body with many
the members of one body being r
"The eye cannot say unto the
head to the feet," nor still again
the head of an industry to thos
hands, "I have no need of yo
one member suffer, all the mem
or one member be honored all
with it, that there shall be no
but that the members should
one for another." Here is a co
as an organism of mutually
which, it must be admitted, i
but slowly approaching. Yet
the signs of the present time
that this conception of a hu
nalized industrialism is now
horizon of practical experimer

face the obvious fact that the
in process of transformation.
mechanical process, where not
aces but working-men and work-
parts of a great machine, has
ion of human beings, with con-
th irrepressible passions, with
Such a transformation neces-
justment and disorder, and may
promote a programme of class-
internecine war. The Chris-
, cannot regard this insurgence
nsically destructive or even
nization of business must,
ts final result be a happy
domination of the machine.
character must finally pros-
motive-power is not steam,

ing a threatening gale into a p
of transforming a dangerous
of service. Formulas of ow
appropriate to a feudal age o
nized by him as like the m
century, to be scrap-heaped
unprofitable. By ingenious a
ization to his special industry
of coöperation which is conge
Without qualification or reluct
principle of partnership in pro
to the wage-earners the right
the information which a stock
and the conditions of indus
human lives. He believes in
earners to understand the na
business when candidly explai
to it loyalty instead of capita
method he promotes conti
diminishes the grave evil c
describes the business, not a

.; it must be what the apostle
; a "reasonable service."
ns of the tendencies and opportu-
business make it not impossible to
of money-making, even as it now
ined and rational hope. It is a
f mingled motives, where great
are what Hobbes called wolves to
where the greed of gain makes
nissible custom and duplicity a
where the ignorant and defenceless
elves wrestling against the rulers
f this world in high places. The
l arrogance of this financial piracy
ought about a dramatic and un-
:tion. When a community has
that Directors are misdirecting,

ness world. Habits of trade
ago were not only entrenche
defended as creditable, have b
discarded or guiltily conceale
porations alone, but men of e
concerned with the making of n
their consciences as much as t
justing their affairs to meet th
opinion and the new interpreta

At such a time one quality i
new importance and gives to its
and leadership. It is what a
sentiment, the New York *N*
scribed as the "antique virtue
The age of Napoleons of fin
corporations, of dummy di
plunderers, is closing as the pri
on some illustrious represen

[1] *The Nation*, Jan.

n who wants a good income is
ood name. Even though the
from Christianized, it at least
t. It is a period, not of fulfil-
ation; a prophetic rather than
man of the modern business
ady to repeat the great words of
n, "My meat is to do the
nt me and to finish his work";
y to obey the call of the prophet:
! Take up the stumbling block
my people! Cast up the high-
t the stones!"

business affairs, may well seem
personal concern. Great nur
though necessarily using money
devoted to making it, and th
or humanize it may make bu
their own lives. There are, ho
money which are not reserve
capitalists, but are available f
who have no money to use, and
perplexing in the problems an
volve as is the conduct of busin
of these uses is in the spend
the second is in the giving
rich only, but the far more
more important body of less
who are neither rich nor po
fronted by questions of expend
olence, of thrift and charity, o
generosity. How to spend
how to give without harm, a

ε more tempting than thrift.
ιn is expectant, sanguine, and
gh he may fail at one point, he
at another. As one need is
nore. The romantic story of
ined from small beginnings
ɔns of plain people as Cooper's
te American boys to take the
ıgic of speculation seems more
ɔrocesses of saving to convert

ɾavagance induced by this
ıost conspicuous among the
ɜtentatious prodigality makes
: the daily press and incites
ither to vulgar imitation or

cisely the principle which pr
humble home. Imitation of t
the contagion of fashion, and i
principles of sanitation and n
budget of superfluities and r
minds of necessities, until the
ability to save perish togethe
aggravated by the counsel of
who systematically condemn
He who saves, they argue, is
side of the present industrial
in the savings-bank commits
To spend all one gets and to d
often taught, the first duty of
tionist. "We teach our peopl
leader once said, "that thrift i

In this condition of nation
general truths become of prel
In the first place it should be re
is not only an economic adva

:lessness, is still more disastrous to
ty. The spendthrift tendencies
y be in some degree defended as
)n and hope; but the irresponsible
he rich is an unmistakable sign of
: one may meet a civilization on its
er attacks it on its way down.

rinciple which should be remem-
nt is what the economists call the
'agance. It is sometimes argued
ıg on superfluities promotes labor
ıumptuous ball, for example, in-
ıerates many kinds of labor. The
ne supports the grower in France
tor in America; the prodigal dis-
naintains florists and decorators.
ste is thus, it is urged, a blessing.
is a disguised philanthropist.
)wever, as has been often pointed

ture. "It is," as Mr. Mill said
a paradox, that a person does g
by what he consumes on hims
does not consume." [1] Thus it
which labor is to be employe
practical issue involved. Wha
on champagne less well directe
houses or railroads is not that
cases promoted, but that the l
creates a perishable product a
reproduces further labor. T
drunk and the bottles are thro
houses are occupied and the r
employ labor and to promo
trade. In the one case value
case it is perpetuated or ir
nomic fallacy of extravaganc
ing expenditure to that which

[1] "Principles of Political Economy,"
Taussig, "Principles of Economics," 1

ary? Is it possible to adminis-
hout penuriousness on the one
nce on the other, so that the
be consistent with the conditions
world? The answers to these
of course, vary in many details
umstances of inheritance, occupa-
Fixed regulations cannot be appli-
t incomes or special emergencies.
ospel is not a Talmudic system of
cerning each detail of conduct, but
n of Power and Life, with the
ariability of this dynamic and
And yet the general principle of
h governs the making of money
ess definitely the spending of it.
wns is owed, if possessions are

American Economic Review, June, 1912.

reckoning with them." To
accounting, to accept the lim
tions of a trustee, to fix a stand
appropriate and legitimate fo
sible to Him who owns, a
fraudulent either the practice
prodigality, — that is the be
spending. The loose expendi
fancied to be a sign of social
indifference is, in fact, not only
but a form of self-deception
recognition, distinction, or g
comes, in reality, notorious, ri

Here is an ethical situation
overlooked. Many a man w
his money-making feels no ob
his spending. May I not, he
mine own? The science of b
that he has no time for the s
Many a woman has no idea
spends, and swings in her moc

a. The only way to redeem
a one's own life. The Son of
life a ransom for many.
of scrutiny is, however, to be
hat may be called the privilege
scrutiny of spending, though
ently performed, is a subordi-
ome primary and engrossing, it
penurious. The Christian life
which is least, not because the
because the least may, if over-
tive of that which is much.
Mammon, not because Mam-
anent habitation, but because
truct the way toward "ever-
" In short, the problem of
ay be carelessly ignored, may

your heart be also"; "Thou fo
up treasure for himself and i
God."

The emancipation of the wi
riches and its dedication to trea
cannot buy is, therefore, the fir
itual security. The spirit of
ments the scrutiny of spendin
to save, but there are other thi
important. The real wealth i
not; the real poverty is that wh
ard God. Expenditure, theref
for hospitality, for the expres
the dissemination of happiness,
affection, may often be justifi
ish or imprudent instead of
culating. "Piety," said Wil
"Serious Call," "requires to ren
where we can act reasonably.

riminates and selects; and
he narrow path which divides
travagance and ostentation
e evidence of the simplicity

heart of Jesus is more illu-
hich is here revealed. The
repeatedly condemns fool-
bids his disciples provide
es that fade not, does not
an offering which symbol-
ecration. A woman brings
intment, and pours it out
e; and the disciples "have

and Holy Life," ed. 1821, p. 108.
rtedness." (Weymouth, *op. cit.*)

ciative. It says, indeed, "Wherefore do ye spend mc is not bread?" but it also sa "I will very gladly spend anc John the Baptist came neithe but the Son of Man was calle bibbers and publicans. The fi in the Fourth Gospel of the pu at a wedding. Jesus, in fact of luxury as he was asham was equally at home among th poor. His teaching was not, ' but, "Beware of covetousness not of money, but of motiv from money was not from th erty, but from the deceitfulne

What, then, is the test whi results under varying circu to the personal problem of ex

, accepting the privilege of
ıer endowments of my life, as
ıy care, for which a reckoning
ıey, like health, like learning,
er than a possession? Then
nditure fall into their places
ıody or the mind or the hand.
oportionate to my capacity.
uch is given, of him shall
l to whom men have com-
they will ask the more."
of Jesus for those to whom
ltted, whether of strength,
. "The limit of luxury,"
nely said, "is the limit of
s one's self of the fallacy of
one's expenditure of money

of the human race topple into
other hand, ownership is stewar
is serving, and luxury is sharing
tion may be supplanted by the
society. Either self-justificati
or defeat and surrender, a
offered to the spenders of mo
life, in a word, holds in its ha
the economic world.

When one turns from these
ture to the second use of mon
benevolence or through orga
service, he is met by difficultie
to great numbers of thought
the laws and limits of judici
proportion of one's earnings
distributed to those who earn
ing? How may one be sure
good he is not doing harm? I
not pauperize? Is not "the

. . . To some I will not
ck, for even if I were to give
. . . I cannot be careless in
lo I keep my accounts more
give." What light may be
ıg of Jesus on this duty of
minating benevolence? If
n found among the problems
spending it, can it also be
ımong the not less difficult
ney away?

se questions may be ap-
ne characteristic of the Gos-
erlooked. Jesus accepts in
, the noble tradition of his
the logical sequence of reli-
to the poor," said Job in his
ven to the poor," says the
veth unto the poor shall not

self-interest, and hypocrisy.
therefore, more concerned wi
charity than with its merits.
says, "that ye do not your
"When thou doest thine alms,
know what thy right hand dc
were rich cast in much, and t
widow and she threw in two r
farthing. And he called unto
saith unto them; Verily, I sa
poor widow has cast more in
have cast into the treasury
self-satisfaction rob giving of i
ment and sacrifice are the
charity. "He that giveth," wi
effect, "let him do it with
grudgingly or of necessity: for
ful giver."

This attitude of caution and

: on the receiver's welfare as
ver's peace of mind. "I give
as Browne, "not to satisfy the
r, but to fulfil the will and
God." [1]

charity into a form of self-
teem finds no support in the
ist. On the contrary, he de-
uiry into the motives of giv-
e because I am too busy or
? Is it with me as with the
a such irony condemned, who
ise he was a friend, but be-
importunity would rise and
ished with what Mr. Spencer
of benevolence,[2] which is glad

; *cited* by Lecky, "History of Euro-

893, II, p. 284.

ministering money. The stewa
Jesus does not justify himself
Master's money lavishly, but
wisely. The most charitable
the man who conducts his
The stream of wealth is purifie
at its outlet, but by cleansing i
faithful steward, the diligent s
porter, are givers not less th
tribute unto the poor." The
fidelity, diligence, and loyalty
may offer unto the Lord that
nothing. The same qualifica
concerning benevolence by beq
honorable duty to insure the
benefactions after death; bu
though they may be serviceab
be regarded as adequate subst
and self-sacrifice while one is a
but little virtue in giving aw

ıical and institutional. His
; the author of "Ecce Homo"
from another living soul."
he one lost coin, the one lost
His sympathy was "a love
: ideal of man, in each individ-
of value," Phillips Brooks
)lest paragraphs, "was never
ɜus. After the day when he
hich they could never forget,
ın with a hundred sheep . . .
ɛrd left all the rest and found
and came singing down the
sheep upon his shoulder, —
ıe individual had been struck,
e heard through everything

', "The Enthusiasm of Humanity;"
dification."

warding are the immediate mir
responsibility, the friendly hanc
will, where the transmission of p
obstructed. The lame man la
Temple "to ask alms of them
Peter said to him: "Silver ar
but such as I have give I th
Jesus Christ of Nazareth rise u
is a perfect expression of Ch
contribute power is better thar
To give life is better than tc
To give one's life as a ransom
to give a ransom for being left
Life and Power are equally bl
receive.

This principle is less easily
institutional or organized relie
be in some degree delegated, a

[1] "The Influence of Jesus,"

gnorant, the strong to the weak,
in giving which the disciple of
. seek. Jesus did not, so far as
give alms; he gave himself.
s to give Power and Life. "He
. . to heal the broken-hearted,
e to the captives, and, recovering
, to set at liberty them that are
ıaritan gave little money, but
; and it was his intelligent and
ion more than his pence which
ır.

self with his gift feeds three,
gering neighbor, and Me."

e of individualization in giving
ıciple of education for the giver.
ve a person, if a life is to com-

come with great reluctance.]
cretion applied to giving have
it of spontaneity and grace.
asked, obey the command, '
asketh thee," and at the sam
self from indiscriminate and
lence? Nowhere, therefore, h
the science of charity to take
of the Christian Church. Tl
have, as a rule, seemed more
than: —

> "Organized charity, scrimped
> In the name of a cautious, s

Uneducated giving, however,
scrutinized, turns out as a rule
disguised selfishness. The sig
the story of want distresses;
cumstances shocks; and one
gives. Very different from t

timent. On the contrary, as
ry is to transmit power, so the
ropy is designed to transmit
which is mere officialism is as
nent which is mere emotional-
e recklessly kind; it is equally
wise; but to be scientifically
telligently humane, — that is
Christian giving.
that rational giving is likely to
n emotional giving; that to sit
nscience at the beginning of
tion one's giving according to
press the bounty of the heart.
wever, is contradicted by the
communities where this ap-
to giving has been made.
, as a rule, highly deceptive.
s given much and excuses

fertilizing flow. There is no
from science than from sentir
heartedness than from soft-l
been seen in the case of the fa
not only with the heart and sc
To apply the mind to love,
pathy and make compassion
education which the teaching

These principles of indivi
and of education to give are
what may be called the spiri
What often blights the givir
making and spending of it, i
rialism which dominates so
If one only has enough mone
too much, and gives away a
seem to himself to have fulfi
man and to be ready for t
Much good may, unquesti

ıtioned givers is the sense of
d helplessness. Their alms
vice is repelled; they cannot
ch lies between their kindly
sive recipients. What is the
impotency? It means that
s been mistaken for a ma-
e needs to be supplied have
od, and clothing, when they
arily, courage, self-control,
eeds may be easy to supply,
possible for those only who
emselves. Charity, that is
m character. To give, one
nuch good which one can-
od himself. "Bear ye one
ote the apostle Paul, but
sentence he added, "For

of his own consecration.
says, "I sanctify myself."
that was the end of his mi
life a ransom for many; but
service of others was in the
Having found the strength
God, he could apply that st
of man. That is his gospe
man will come after me," h
himself and take up his cross
ciency comes of experience.
service. It is only the beare
who can be the saviours of

How far-reaching, then, b
of the uses of money! Wh
spend it, or give it away, he
a material symbol of the spiri
and his detachment in spenc
tion and education of his g
own character. The prol
and of philanthropy are n

:harity may cease to be an
remain consistent with fra-
)ect. It is no easy task in
money well. It is hard for
pender or as giver, to enter
Yet social evolution has,
dramatic point where the
ife is waiting for the influx
d where the hope of social
)ends on the practicability
the modern world.

been suggested, the area of
pictured as a series of concent
the individual life, then it l
the sense of duty slackens as
sibility is prolonged. Withi
of the Family, for example, ir
dies of instability and disru
a prevailing tradition of s
sacrifice which keeps the nor
by the poison of inconstant
the larger area of the industri
many signs of the times whic
that, in spite of the strategi
trade, the moralization of busi
When, however, he passes to
sive circle of social relations
and industries are associated
monwealth, and considers the
either local or national polit

country three things above
nt our existing American
Britain her administration
Germany her theatre, and
ıntry, save Russia, Spain
ıent of cities." [1] Or what,
.e principles and practices
:h appear to be approved
countries of the modern
ıbitually guided by a com-
ted idealism, or is it, in
f temporary expediencies,
erests, not to speak of its
ersonal ambition or gain?
ver justified in remarking
timent is conspicuous in
ıense of public spirit . . .

ıiography," 1905, II, p. 226.

gdoms but high-way robberies
. Indeed, that was an apt and
given to Alexander the Great
e had seized. For when that
man how he durst so molest
ed with bold pride: 'How
he whole world? But because
hip I am called a robber, whilst
th a great fleet art styled Em-
Milton's description of politics
Century applicable to a later
the floating carcass of a crazy
ıy or State betwixt wind and
ill upon her own dead lees, —

V, Ch. 4. (*Quid sunt regna, nisi magna*

so many firkins of butter is
ligate."[3] "I hate a lie," saic
with perhaps not absolute acc
that in certain rare instance
I have had to resort to it";[4]
lomatic instinct Cavour rema
the art of misleading diplom
truth, and am certain that
me." "As to the title of st
Bright in 1868,[5] "I have se
and ambition, so much selfishı
in the character of so-called s
always been anxious to discla
been content to describe myse

[1] "Of Reformation touching C
"Works" (Pickering), 1851, III, p. 34
[2] *Spectator*, Nov. 8, 1913.
[3] Thayer, "Life and Times of Cavc
[4] "Crispi bei Bismarck," 1894, s. 1,
[5] G. M. Trevelyan, "Life of John E

ght, not by political read-
olstoi taught — by retreat
nmental restraint. Diplo-
for determination backed
is saying of a distinguished
he Panama Canal, "As
to deal with the matter,
," — a way of procedure
ompetent critic remarks:
or French President, or
any Russian Tsar, could
bitrary. . . . The scope
ead of the United States
negrin." [1]
reconsiders the history of
led to recall a long series of

lems of Power," 1913, p. 35.

of politics.

The Republic of Plato, for ex
philosophers were to be kings,
have the spirit and power of p
in one aspect, what Jowett called
of light on which Plato is seeking
mankind";[1] yet the teacher was
in maintaining that "until politi
wisdom meet in one, . . . cities
from ill." "The legislator," he
"did not aim at making any one
happy above the rest; the happi
the whole State, and he held the
by persuasion and necessity, ma
factors of the State and therefo
each other. . . . They were to b
in binding up the State."[2] In

[1] "Dialogues of Plato," 1871, I
[2] "Republic," 473; 519–520.

arts. Hence it is evident
the works of nature . . .
rally, and not accidentally,
ier inferior or superior to
tains in itself, if I may so
independence." [1]
the Greeks are repeated in
sion of prophets and seers
story, and have revived in
bserver of contemporary
olitical idealism. "That
ho is imbued with public
to contribute something
in arrears of his duty, let
ideed, not 'a tree planted

3, Bk. I, Ch. II. (*αὐτάρκεια* =
A Philosophic Study of Christian

part their inspiration, lie the so
the Old Testament and its prevai
ical idealism. Social stability, it
with monotony reiterated, rests
eousness. A small nation might l
holy. "What great nation is the
so nigh unto them as the Lord ou
ever we call upon him?" "Woe
city! Her princes within her
her prophets are light and treacl
"They that trust in the Lord sl
Zion, which cannot be remov
forever." These confident procla
ical ethics have sustained the
defence of honest government a
against oppression.

None of these doctrines or p

[1] "De Monarchia," *tr.* Henry,
[2] Morley, "Oliver Cromwell,"

l when he was come near, he
wept over it." With the
he refused to be entangled
ns of his time. When cer-
and the Herodians would
rds," he met their demand
ne with a counter-demand
ou bring to me, he said, this
nage as the symbol of im-
I bring to you the message
and of you the obedience of
lged to render to Cæsar the
's, so pledge yourselves also
gs which are God's. "And
l of his words."
is was, then, not a Gospel
t must have struck every
e New Testament," Lord
ointed out, "that its direct

burden of his preaching, was to
eschatological in form, to come
catastrophic change or to begin
may remain a debated problem o
pretation; but of the general ch
nificance of his ideal there can b
was to be a social regeneration.
was to issue from the new mess
its coming was the mission of J
announcement of his purpose recor
into Galilee, preaching the Gosp
dom of God." "To organize a s
author of "Ecce Homo," "and to b
of it together by the closest ties,
of his life." [2] This Christian socie
to be much more comprehensiv
Rome. A universal Republic, a
of humanity, a spiritualized wor

[1] "Conservatism," 1912, p
[2] "Ecce Homo," 1867, p. 1

political Utopia proposed by
re many striking analogies
d the Christian ideals. Both
where the Idea of the Good
ail. That which to Plato
erfect State,"[1] was to Jesus
red from the foundation of
the writer of the Epistle to
ttern shewed in the mount."
e "nature of justice and the
to which we look "in order
f our own happiness and un-
the Gospels into the great
ne Kingdom of God and His
ye therefore perfect, even as
n heaven is perfect." One
e, however, has made the

:," *tr.* Jowett, 472.

can live his own life and be pur
righteousness."[1] No such sel
from an unredeemed world is
disciple of Jesus Christ. He is
from the storm, but to face it;
own life, but to seek and save
lost. In short, he is called t
redemption. He comes not to
but to minister; to give, not
satisfaction of the few, but a
of many. "Evils, Theodorus,
never perish. . . . Wherefor
away thither, and to fly thith
God, so far as this is possib
ye," said Jesus, in quite an
men . . . shall say all manner

[1] "Republic," 496. The contrast
in Barbour, *op. cit.*, p. 204 ff.

[2] "Theætetus," 176, *tr.* Jowett, III

e conflict with each other, —
: State as an instrument of
the conception of the State
an agent of idealism, a pre-
evolution of the Kingdom of
however, where it would
st be made, there is disclosed
of politics, which no serious-
citizen can safely ignore or
of events the schemes of the
may be, and often are, tem-
ıd profitable. He may be
egy and skilled in evasion,
oy the end, convinced that,
ian is reported to have said,
; no part in politics." His
ıy minds with the poisonous
cs is nothing else than the

hidden springs of political ide
who fancies his profession to
of trades or bribes or profit
have his day and cease to be;
identifies himself with a cau
remotely possible reform, m
advance into permanent affec
epochs which have determ
nations have not been, as a
mercial expansion or milita
dramatic moments when sor
nationality, liberty, democr
sion, or religion has flashed b
the people, as the Cross ap
to Constantine with its sun
conquer." Behind the pol
Cavour, an event describec
"the most important fact ir
two centuries," [1] was the ic

[1] "Notes on Politics and Hi

:d States in 1861 was, as
'a conflict of ideas. . . .
amp is certain that he is
ich holds the salvation of
.e ambition of Napoleon
the garb of the glories of
es of Alva to be justified
the Catholic faith.
)f politics. What at first
if self-seeking conspiracies
as been, in fact, at its most
l by some fresh accession
sion, hope, or faith. The
e, but a veiled figure be-

'ohn Bright," 1913, p. 3.
:ctures of E. D. Adams, "The
tory," 1913, p. 59.

in cannon for mending the
and has launched his cause o
tional idealism with the assu
river of destiny.

A well-informed observer of
whose views of diplomacy are
sentimentalist, has stated this
clusion that modern politics
two forces, neither of whicl
"Behind the façade of Gover
ton says, "two occult powe
termining the destinies of
them is the disseminated weal
. . . the other is the myster
known as public opinion."
powers is conspicuous enough
the capacity either for self-defe

[1] "Life's Basis and Life's Ideal
[2] Morley, *op. cit.*, p. 172.

ut in coöperation. Wealth
t of idealism. "The general
the fact that money is to-day
pid and successful action, are
ts of the same habit of mind."
ıough modern politics may
ıdvantage, and may accept
:es of money, navies, tariffs,
)ceed with hesitancy and ap-
be reënforced by the popular
nscience, the force of public
: of political idealism. What
government, from Plato to
a vision, thus turns out to be
foundation of a stable State.
)d, of which Jesus dreamed,

lerton, *op. cit.*, p. 196.

administration are the intricat
links of communication through
people is transmitted and expres

The paradox of politics thu
superficial materialism disguisin
idealism, its intended schemes
unforeseen emotions, — finds a n
tration in the experience of th
That "melting-pot" of the natio
some day fail in its vast proble
has thus far succeeded in prod
finitely varied materials a civiliz
ognizable as the American type.
ever, is not so simple as its obser
It has its obvious and its more f
and it is not until its parado
appreciated that the apparently
surprising incidents of America
plained.

scribed in the markets of
n peril. The most distin-
ermany, for example, has

"The youthful civiliza-
of conditions, the extraor-
in a land which thus far
ıce in the foreground the
:tely devoted to the mak-
us children and immature
; into the chase of the dol-
/e energy, but no deep cul-
sition, no amiability . . . .
,tion, hustle, gain or loss.
:, self-restraint is essential
.he sight of Niagara Falls
ınly a regret that so much
to waste. . . . The life
compared with a rushing

sea that cannot rest."

No candid critic can deny th
are justified by many incident
The unscrupulous making of m
less spending of it are both fa
United States, and bring with
consequences of speculation,
degeneracy, and moral decay.
character is but half-explainec
uncomplicated and coarsely
Further acquaintance with n
closer observation of the dee
national life, discloses anothe
seem quite inconsistent witl
acquisitiveness, but which is
typical or persistent. It is a

[1] Schmoller, "Grundriss der allger
lehre," 1900, I, s. 157.

[2] A. E. Zimmern, *Sociological Review*,

unknown continent, between
sea. The sombre valleys of
with the hymns of German
ians penetrated the untrav-
is now Ohio. Inheritances
asily obliterated. Even the
ı of commercialism has not
l the American tendency to
t of political experience into
Liberty, justice, compassion,
e, — these words unlock the
ents and touch with nobility
the most significant incidents
"It is fundamentally false,"
as said, "to stigmatize the
alist and to deny his idealism.
of his whole activity is not

through the voluntary gifts of
organizations for worship, as i
has, not only territory to dev
to sell, but a soul to save? W
ever received an indemnity from
ment and returned it, only to
more in the form of stipends f
of youths sent to the United
grateful land? When did anot
territory and return it to its o
Cuba, or hold it in trust, as in
When did ever another nation at
like that with Spain transport the
their homes across the sea? Whe
Power pause with such scrupulous
ishing a weaker neighbor, like Me
time provide for her refugees frie
support? Or when did any othe

[1] Hugo Münsterberg, "The Americans,"

untain, fertility and desert,
ty, piracy and patriotism.
all is the contrast of com-
ism. The *crux* of American
a nation which has made
ure learn to conquer itself?
it lose its own soul? Is the
ch still runs in the blood to
largy of national prosperity
e national arteries to ensue;
the very dimensions and
odern commercialism may
n and prolong the national

teaches through this illus-
on that beneath the opera-

ie Land of Contrasts," 1898.

Designing politicians may even cor
issues what are, in fact, administr
and may disguise their own desig
idealism. No words have been n
perverted than justice, equality, anc
dying words of Madame Roland,"
"'O Liberty, how many crimes
in thy name!' were at that time
of the most upright and benevolen
The same words are not unreaso
lips to-day. Liberty may commit
as it may create character. Ideal
fied, must be disciplined. The
country for self-government shou
only a training in letters or trades,
of its moral impulses to rational enc
question discloses the paradox
described; the superficial selfishn

[1] Macaulay, Essay on "Mirabeau," "Work

han one and a half thousand
his colossal and constantly
ich takes no account of the
by more than five million
colors, must, it would seem,
profounder reason than a
m, or a conspiracy of ship-
militarism. Statesmen are
nal bankruptcy in order to
a. The great illusion that
ofitable has been supplanted
confession that war is hell.
he nations, in spite of many
tacitly consent to these vast
life? It is because, in spite
because of them, — war has

Christ." This tradition of ... peace appear unheroic, and war t for gallant men. Rulers and nat when this opportunity for exhibiti denied. They have felt wha Falstaff called, "The cankers of and a long peace";[1] or have lar Gloster, "This weak, piping tir The supreme test of courage, sel loyalty has been found by men, as b in war.

Such a tradition, then, reënfor perience of all the centuries sinc from caves and fought with ston overcome by declamations or con name of peace, or even by comp extravagance of war. "War," sa one of those many utterances in w

[1] "Henry IV," Part I, IV
[2] "Richard III," I, 1.

main the rock on which States

But is it, one may ask, necessar universal and impracticable consc new types of heroism? Do they n exist and offer their summons t Is not "civic passion" even now u men and women into the ranks and "contempt of softness" creat hood of industry? A soldier ru at an outpost, but for most of his waiting, and polishing his arm wage-earner risks his life any hou cantilever, or the top of a skys throttle of an engine, or in the It is exciting to destroy life at own; but it is not less exhilara volve much greater danger, to risk of one's own. It is brave to

[1] "Memoirs and Studies," 191

ment." "Away then," said
cting the principle of peace at
: argument that war is needed
triotism! The school of the
is infinitely more adapted to
s well as the milder virtues
ty."

ley Howe, the principal figure
hropy, — a man who, as his
mbined the qualities of Sir
l Samaritan," — turned from
ependence to his crusade in
ıd the feeble-minded, it was
ıis martial instincts, but a
He was equally a soldier
Turks and when he fought
released from its fleshly

Here, then, and in many other
of political action, is indicated t
Christian life in the modern Sta
political agent or a legislative
affiliation of Church with State i
materialize the Church than to
State. A State Church is more
bulwark of conservatism than a
nation's conscience or a guardi
liberty. A governmental agency
to conform than to reform. The
Christ may still wisely leave to t
modern world the things which
claim for the things of God the
Church in a free State. The C
however, has a much more fund
political action. It is, for the W
least, the most effective agent i

e is no vision the people
's phrase — to deal, not
s, but with blazing ubiq-
ecisions which determine

Precisely as a railway
ery wall the regulation,
hristian Church is called
ıe Kingdom of God and

ı, to say that the Chris-
ıble in a modern State,
ıerishes are, in fact, the
stability. Without the
ɛ, which Christians call
no modern State, and
democracy, can survive.
" Woodrow Wilson, as
has said,[1] "only among

[1] Essays," p. 117; *cited* by W. W.
State," 1907, p. 424.

whole creation of Government t
until now, waiting for the man
Christian life in the modern State.

[1] These pages were already in print when
an astonished world the terrific storm of
seems to lay in ruins the faith of the ide
principles of Christian Ethics like a devast
track. Yet, as the causes of this carnage
cerned it becomes obvious that instead of
ples they testify on the most tremendous s
and permanence. This chaos of the nation
is not a consequence of rational decisions
versies, but the awful Nemesis which follows
wrongs; the tragic corollary of captured p
ties, territorial aggrandizement, and the
diplomacy. Never in human history was t
of the warning of Moses to the people of
have sinned against the Lord; and be sure
out." Each act of arrogance or oppressi
nation, — and which of them is guiltless? —
tion and evaded obligation, now meets its
The cynical divorce of politics from morali
ship from idealism which the history of
have no other consequence than this appar

superfluous, if not ironical. Is t
practicable in the Christian C
conditions of organized Christian
of fellowship and its effect on c
to give to the Christian life re
momentum; or are the forces c
sectarianism, bigotry, and insince
in the Christian Church as to blo
of the Christian life and turn its
channels? The Church exists, it
to perpetuate and transmit the
derived from Jesus Christ. Ha
sacred task? Has it subordinat
bitions and desires? Does it nc
structed course for the water
Power-house of effective service?

These questions may appear t
most insolent in their implicatio
Christian Church, it may be ans
all its history, comforted the w

dehumanized saintship,
the history of the
lingering superstitions,
mercenary aims still
ose! The presumptu-
the competitive zeal
e than all — the sup-
cracy by the domina-
amiliar characteristics
ave made many a
ay in despair or dis-
Christian life is im-
Church. No attack
from without can
t with this betrayal
rance and spiritual
han agnosticism and
rs the expansion of
hristian nations so

whited sepulchres . . . which ou
righteous unto men but within are
and iniquity." Many a critic of
peats the same indictment to-day.
which permits in the same per
plunder, the external decorum wl
tortion within, the blind guides w
gnat of heresy and swallow the
liness, still drive from the doors
Church many a seeker for consiste
The Christian life, even if it be
Christian Church, is not an inev
obstructed growth.

There are many reasons for thi
filment of the mission of the
ciplined zeal may generate pers
piety may promote animosity; a
is always likely to become an
rather than a quickening soul, a
ment rather than a propelling

· a curious paradox. The
ement of unsophisticated
:ed the Christian life as
ligion. However divided
ay have been, however
ve excluded the uncon-
or condemned the un-
:never and wherever the
characteristic marks of
ıity, has been manifest,
nced, divisive doctrines
d the Master's words
r one that saith unto
er into the kingdom of
ı the will of my Father
the presence of such
the Pauline teaching:
:he spirit of God, they
joins in the confession

such primacy has been unquestion
Christian life. On the contrar
discipleship have been frankly ir
that consent to dogma rather t
of character has been the test o
say this is neither to deny nor
creeds of the Church. Every th
a creed, and to denounce the cr
announce one's own creed. The c
communions, however, divergen
as they may be in their propos
are in one respect singularly
With scarcely an exception th
discipleship, assume the prima
doctrinal agreement, and imply t
religion is a dogma rather than a

The Apostles' Creed, for exam
later Confessions are elaboration
with solemn affirmation on the mi

[1] "Epistle to the Smyrnæans," *tr.* Lightf
note on the word "Catholic," "Apost. Fat

not a word of the brother-
hat seems the pallid and
e communion of saints."[1]
hese omissions, therefore,
entire conviction all its
without pledging himself
hristian life. Consent to
ns would not commit one
, or self-sacrifice, or make
r's welcome: "Well done,
it. Inasmuch as ye have
east of these my brethren,
."

pands the same series of
xplicit definition of the
thanasian Creed prefaces
solemn warning, "Who-

[1] e Trust. Studies in the Devo-
" 1913, p. 201.

ticles of the Church of England re
enumerate the canonical Scriptu
nature of sin, predestination, and
conclude that "Holy Scripture d
us only the name of Jesus Christ w
be saved." The Westminster
nounces "that it pleased the Lor
. . . to reveal himself . . . and
to commit the same wholly unto w
former ways of God's revealing
people being now ceased."

It is not necessary for the pr
enter into any discussion or expre
cerning the validity or authority
symbols. They have been wrou
ship of the Church, steadying it
riching its ritual, and lifting the
pers to great conceptions of the
man. They should be approach

cur in the entire Nicene theology,
hority of Scripture, and maintain
he sacraments, and yet be far from
sus Christ; and, on the other hand,
different to all formal creeds, wel-
r criticism of Scripture, and deny
of sacraments, and yet so com-
mself to the spirit of Christ as to
"I live, yet not I, but Christ
" or with George Fox, "These
not see by the help of man . . .
m by the light of the Lord Jesus

nevitable paradox of an intellectu-
hip. When a distinguished prelate

1 Journal, I, p. 101.

of loyalty and trust, of Power and l
may confirm, but which a creed can
may believe in the forgiveness of sin
proposition without being thereby
penitence for his own sins. One
the resurrection of the body as a
presenting his own body as a living
virgin-birth of Christ, as the gre
theologians said a century ago, is
solute warrant of the Divine life
work of Christ was not perfected
but in his resignation to that suf
carnation of God in Christ is a h
tion; the incarnation of Christ
Christian is a spiritual experience
the Apostle is not that Christ n
our minds, but that Christ "ma

[1] Schleiermacher, "Christliche Glaube,"
101.

ther ethical nor religious,
Christ's commands nor of
irit, but dogmatic, confes-

To this enterprise for
Lord's prayer that all his
are invited "all Christian
ıt the world which confess
ıs God and Saviour." It is
l on the fact that a unity
ssertion of the identity of
l God, and omitting all allu-
would be a curious reproduc-
ɔnophysite heresy, which the
rompt to deny, and would
d by the teaching of Paul:
ıd one mediator between God

the Kingdom of Heaven, but he
of my Father which is in heaven.
of the Apostolic Church were eth
have not the spirit of Christ, h
its inclusions were spiritual: "A
by the spirit of God they are
This generous and fraternal e
end for which all Christians
blocked at its very outset by i
tellectualism. It must exclud
undeniably Christians and incl
practically heathen. The diffic
Christology but in the substitut
for life. It is a curious fact tha
of Christian unity were the con
is God, then the prayer which
this whole enterprise, that all his

[1] "Sed si ille non esset homo non libe
psalmos. Ps. 63.

, "does not lie in the
but in the deadly fal-
ıt and character sec-
man will do His will,
";[2] the creeds reverse
experience and make
ıtecedent to the doing
/hosoever shall do the
in heaven, the same is
l mother"; but many
controversies erect bar-
re doing the will of the
were neither brothers
the faith. A represen-

Gospels," Bampton Lectures,

His will, he shall know about the

directed and infallible Church, permanence of dogma and within of truth fosters the practice of Other minds have undertaken archaic phrases into what seem tl alents. "Begotten of the F worlds" means that "the purpos always existed." "Incarnate b of the Virgin Mary" means th woman may be Divine." "Des is merely "a matter of contro declared Christ was taken fron he died." [2] Or again, as propose gist, "Conceived by the Holy Gh ceived in the mind of God"; " Mary," "confirms the fact that *not by chance or unaccountably*"

[1] *Constructive Review*, October, 1913
[2] Churchill, "The Inside of the Cup

unly repeated after their obvious been rejected. Among the first e scientific habit of mind are the of words and rigid accuracy in len, therefore, this habit of mind is controversy as is now agitating the land, and which the letters of the d and the Lady Margaret Professor perplexing division of sympathy ue. On the one hand the modern th Professor Sanday that the con- make the ministry of the Church of sible for many thinking and in- but on the other hand it feels the Gore's contention that when "one

. 67, 73, 193.
Basis of Anglican Fellowship," etc., 1914;
, Gore's Challenge to Criticism," etc., 1914.

can hope to possess at the san
and fixity, free inquiry and unch
the moral right to criticism and th
of conformity. The difficulty in
Christianity is inherent and ins
it inevitably repels from interest
many modern minds. With gra
often with agony of spirit, they
reditary claim to discipleship as
the habit of mind in which they
trained, and conclude that Ch
not practicable for them. The
not, after all, they infer, the su
Christian Church. What they
the Christian religion was not
drama as a way of life. What
Christ was not so much the my
and destiny as his words, "Cor
that labor and are heavy laden
rest unto your souls." What

ion, of an external system and a
ge, which makes the Christian teach-
many modern minds to receive, can
thing less than the frank recognition
life, and discipleship obedience, and
effort of the reason to trudge with
demonstration along the way which
ne will have traversed in their un-
"Thy faith hath saved thee,"
any a penitent and responsive dis-
n American preacher has lately re-
not have repeated a single article
Creed." [1]

ust happen to the Christian Church
e an unobstructed channel for the
In the first place, its demands must
Then one compares the teaching of

[1] Harvard College Chapel, May 1, 1914.

of the Mass. A similar comme
on many definitions of faith
fellowship. Jesus, in the most
ment of his mission, said, "N
saith unto me, Lord, Lord, sha
dom of heaven, but he that do
Father which is in heaven"; and
ye me, Lord, Lord, and do not
say"; and still again, "Seek fir
God and His righteousness."
obedience which he sought, a ded
loyalty to the ideal of the Kingd
kinship with this simplicity is
thirty-three chapters of the W
sion, or the thirty-nine Articles
the sixty-seven Conclusions o
fifty and more pages of the Lu
Concord, with its concluding
the faith, doctrine, and confess
cerning which we are prepared t
the Last Day."

visited the prisoner, that the wel-
, "Inasmuch as ye have done it
e least of these my brethren, ye
nto me." Here is a change of
e, a simplification of discipleship.
ife becomes the test of orthodoxy,
an Church the instrument and wit-
stian life. To set a declaration of
ce of a pledge of loyalty is to hear
poignant protest of Jesus himself,
avy burdens and grievous to be
iem on men's shoulders"; and the
y of Peter, "Why tempt ye God,
on the neck of the disciples, which
rs nor we were able to bear?" It
; of Bishop Hall in the Seventeenth

the reason must be convinced, or th
be stirred, if Christian discipleship i
The creeds of the Church have addı
and invited an intellectual approv
of the Church has appealed to t
quickened the emotional life with
and desires. Each of these paths
with God has its place in the tea
His thought uttered itself in great
which might have given him a n
world's philosophers if he had not
more exalted place. His feelings r
insight which has fortified, through
centuries, the mystic's vision and
however, Jesus makes his first appe
would be his disciples, it is neither
nor their emotions that he primari
their wills. "Follow me," he says,

[1] "Oliver Cromwell," 1900, p.

ng and will. A mind that
eology, even though its
a heart that beats must
he object of its affection
ither of these expressions
oth of them, disclose the
decision, and obedience.
t approach to Christian
ugh theological accuracy
but through the dedica-
atever obscures or com-
lecision deters from dis-
welcome "the simplicity

the Christian teaching
, its socialization. No
s so conspicuous as its
bility and social action.

mined, however, what part in this
enterprise the Christian Church is
has waked to the consciousness o
evident. Schemes of social serv
charities, and conferences are to
programme of each communion a
but this extension of responsibility
regarded as extraneous to the pr
Christian Church, a Department o
to be distinguished from the inte
ministration or inspiration. "Th
the Church," a synod cited by Pro
busch has affirmed, "is to pre
It is not the mission of the Church
cal misery or to help men to eart

This uncertainty as to the provi
and hesitancy to annex further ter
have had their inevitable effect.
ment of the present time has in lar

[1] "Christianizing the Social Order,"

gainst this wavering attitude
l at last he may regard it as
)n or an enemy. "My asso-
nt of the American Federation
l, "have come to look upon the
ninistry as the apologists and
wrong committed against the
ople."

curious situation. The motives
have been most characteristic of
e are appropriated by many who
the Christian name. Fraternity,
)öperation, sacrifice, the bearing of
s, — the very words which are
ristian discipleship, are inscribed on
schemes and dreams; and organiza-
hropy, coöperative industry, trades-
socialism go sailing buoyantly down

cks, *Hibbert Journal*, Oct. 1906, p. 17.

look before and after, to causes a
to the community as well as to
concomitant circumstances and
They are not technical and specia
pose, but comprehensive and "sc
deal, so far as they may, with the
with a fragment; with the organisr
than with the isolated atom.

It must be the same with a sc
It is a Church which compre
proper sphere, not worship,
and charity alone, but the whol
of modern life, its conflicts of
sensions of industry, its problen
sins of property. It accepts th
ing, "All things are yours"; n
interests of Paul and Apollos ar
but the larger problems of the w
death and things present and thi

fective Church. Its power is ex-
ing its own wheels. Its life is
se it is not communicated. When
declares himself a "minister and
s a "socialized" word. What the
a "minister" is, in the Greek, a
, one of the crew, who puts his back
d keeps stroke with the rest.[2] The
may render the Pauline figure into
valent, is not a harbor where its
witnesses" comfort shipwrecked
fe-saving station, where a crew is
those who cannot find a harbor,
risks of brave men who launch out

of Jesus," 1879, p. 129.
; ὑπηρέτης, = "an under-rower, under-sea-
from ναῦται and ἐρέται." (Liddell and Scott.)

one of a crew, trained to pull agains
enlisted not to be ministered unto,
and to give his life a ransom fo
Jesus in his own town wished t
message, he opened the ancient
applied the words of Isaiah to hims
of the Lord was on him, he said, a
heal, to deliver, to give sight, to s
well as to preach. It was a social
field, he said, was the world. The
nificant title of a notable English b
is the subject of redemption.[2] The
the Church is not alone its adaptati
age; it is its restoration to the p
Christ.

At this point, also, it must be ad

[1] J. R. Seeley, "The Church as a Teac
"Roman Imperialism and Other Essays," 1

[2] W. H. Fremantle, "The World as the
tion," 1885.

tual agreement grows
honesty increases and
ntil at last the pre-
where fellow-mission-
protest, take together
their common Master
ance of me." Yet
he Christian Church
any points attained.
spects of the time
rship together are
ugh, as has been
e under the same
hesitate to unite
in imitating the
rvice."[1] What
iation in work

1914, p. 65 ff.

Wherever Christians have gr
together there the problem of u
so much solved, as left behind.
which stay-at-home Christians
the new spirit in Foreign Missio
task of Christianizing the Orier
many differences of form and n
seem vital to the Churches at h
denied, but forgotten, in the
carry the Master's message, '
these may have my life and n
dantly." Christian unity, in
likely to be imported from Fo
the home-Churches than to be
leisure of ecclesiastical debate
the home-Churches wake to th
covery that a similar missiona
knocking at their own doors.

There remains one further que
socialization of the Christian

owth. What is the most
peril which threatens the
present age? It is the
rialism, the interpretation
nterprise of responsibility,
an external, economic, or
d of a human, ethical, and
philosophy of revolution
is misinterpretation. In
l change as inevitable it
nge as automatic and
ze the methods of pro-
as taught, and the ideals
e transformed. The law
governs not only the
ritual life. We are what
ompel us to be. "The

they work in like the dyer's
horizon beyond the closing hou
envelope; poor people with no
rent and no solace but the saloon,
ery is here of a world of souls, a s
hood, an answer to the prayer,
come . . . in earth as it is in hea
world of materialized aims enters t
utilizing as its agent a socialized
the Gospel of spiritualization. It
facts of social disorder for their
It converts the relief of the poor
transaction, conveying not only f
but courage, self-control, and ho
relations of industry from the level
to the higher plane of a coöperative
cues the social world from its slou
commercial aims and sets it on t
idealism.

[1] "Critique of Political Economy," *tr.* S

sessions, it says, "Man shall
alone, but by every word that
he mouth of God." To a com-
ion, balancing its profit and loss,
a man profited if he shall gain
l lose his own soul?" To those
religion with politics, and fancy
f Christ is one more external
les and laws, its says: "The
neth not with observation. . . .
od is within you." To set life
to make the great things great
s small, to change a world of
into a world of coöperating
e mission of a spiritualized
other tasks of the Church are
ratory symbols.

asis and Ideal," *tr.* 1911, p. 160.

Church, to take such
ıg more than means to
ritual aims is in contra-
given by his whole life

ı, then, in this troubled
and personal decisions,
d to it the Life and
ɔf the spirit; a Church
ıelf, but the agent of a
ıcred for its own sake,
r others' sakes! The
Church, thus defined,
y of its most zealous
To it is given the

, op. cit, p. 440.

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